

# Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <a href="http://about.jstor.org/participate-jstor/individuals/early-journal-content">http://about.jstor.org/participate-jstor/individuals/early-journal-content</a>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

## CAMBRO-BRITON.

FEBRUARY, 1821.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS
NOSTRA IGNOTA SUNT. CICERO de Legibus.

## THE TRIADS.—No. XVI.

#### TRIADS OF THE ISLE OF BRITAIN\*.

LXIX. THE three Fleet-owners of the Isle of Britain: Geraint, the son of Erbin; Gwenwynwyn, the son of Nav; and March, the son of Meirchion: and each of the fleet-owners had six score ships, and six score mariners in each ship.

[Triad xx of the first series, and xxv of the second end with the names, without the illustration, which probably may be the comment of the copyist of the series in the text above.—Geraint ab Erbin, a prince of Devon, in the sixth century, is often mentioned by the ancient poets; and he is the hero of one of the Mabinogion tales, as one of the knights of Arthur. The red book of Hergest, in Jesus College, Oxford, contains a history of Geraint, entitled "Ystoria Gereint fab Erbin." Among the poems of Llywarch Hen is preserved a long elegy on this hero, in which the bard speaks of him in a strain of high panegyric: and we learn from the same authority, that Geraint was slain in the battle of Llongborth, while fighting under the banners of Arthur.—The history of the other two admirals is involved in darkness; though their names sometimes occur in our old writings].

LXX. The three Front-leaders of Battle of the Isle of Britain: Trystan, the son of Tallwch; Huail, the son of Caw of Prydyn, the lord of Cwm Cawlwyd; and Cai, the son of Cynyr Ceinvarvog [Shining-beard]: and one person was supreme over those three, and that one was Bedwyr, the son of Pedrawg.

[Triad xxvI of the first series agrees with the above; but xxIII of the second series is thus—"The three Frontlet-ones of the Isle of Britain: Gwair, the son of Gwestl; and Cai, the son

\* Arch. of Wales, vol. ii. pp. 68, 9. Tr. 68-59.

VOL. II.

of Cynyr; and Trystan, the son of Tallwch."—All these personages are honoured by the frequent notices of the bards; and they are also among the principal heroes of the Mabinogion. Trystan is mentioned in four other Triads, and is the Sir Tristrem, in the English romance, by Thomas of Ercildown, which was edited by Sir Walter Scott a few years since.—Huail belonged, during the latter part of his life, to the congregation of Catwg, and became afterwards one of the saints of the British church. There is a church dedicated to him in Herefordshire.—Cwm Cawlwyd is presumed to be identified in Glenco, a place rendered notorious in English history; for Cwm and Glen are nearly synonymous terms; and Llwyd, added to Caw, means Gray. Prydyn is the name for Scotland, but generally exclusive of the Alban, or Highlahds.]

LXXI. The three Naturalists of the Isle of Britain: Gwalchmai ab Gwyar, and Llecheu ab Arthur, and Rhiwallawn Wallt Banadlen: and there was nothing, of which they did not know its material essence, and its property, whether of kind, or of part, or of quality, or of compound, or of coincidence, or of tendency, or of nature, or of essence, whatever it might be.

[Triad x of the first series simply records the names; and the vsrbose illustration, in the above Triad, must be considered, as in Triad LXIX, the gloss of some transcriber. This Triad is not in the second series.—Gwalchmai, Llecheu, and Rhiwallon Broombush Hair have been the frequent theme of bards; and the first two fill an eminent part in the Mabinogion. Llecheu was slain in the battle of Llongborth.]

LXXII. The three Pillars of Battle of the Isle of Britain: Dunawd Fur, the son of Pabo Post Prydain; Gwallawg, the son of Lleenawg, and Cynvelyn Drwsgl: that is, they were skilled in the disposition of the order of battle, and were battle leaders superior to all others that ever were.

[Triad xI of the first series merely records the names, without the explanation; and Triad xxxI of the second series is thus—"The three Pillars of Battle of the Isle of Britain: Dunawd, the son of Pabo; and Cynvelyn Drwsgl; and Urien, the son of Cynzvarch."—This Dunawd and his father had churches dedicated to them. The grave of Pabo, under a stone bearing an inscription round his effigy, is still to be seen at Llan Pabo, in Anglesey; and a copy of the monument is given by Rowlands, in his Mona Antiqua. Pabo post Prydain was, about the year 500, a chief of North Britain, where he was engaged, as commander against the

Gwyddelian Fichti. He was afterwards compelled to seek an asylum in Wales, and had possessions given him in Anglesey: here he led a holy life, and became eventually one of the British Saints.—His son Dunawd, above commemorated, is recorded in Brut y Breninoedd, or Chronicle of the Kings, as one of the chieftains that attended Arthur at his great feast at Caerleon, after his conquest of the island. Dunawd is also supposed, with his sons Deiniol, Cynwyl, and Gwarthan, to have founded the celebrated college of Bangor, in Flintshire, called from him Bangor Dunawd, but more commonly known by the name of Bangor Iscoed.—Some annotators have given their opinion that Gwallawg was the same person as the celebrated Galgacus; but he appears to have lived some centuries later, and is supposed to have resided in the vale of Shrewsbury.—Cynvelyn was a warrior of the sixth century, to whom the epithet of Trwsgl, or the Stumbler, is given, to distinguish him from the first Cynvelyn, or the Cunobelinus of the Roman historians.]

LXXIII. The three Bulls of Conflict of the Isle of **Rsitain**: Cynvar Cadgadwg; the son of Cynwyd Cynwydion; and Gwenddolau ab Ceidio; and Urien, the son of Cynvarch: that is, they were wont to rush on their foes like a bull, and it was not possible to avoid them.

[This Triad only occurs in the first of the other series; and that also without the explanation of their qualities. Gwenddolau, or Gwenddolen, as in some copies, was a North Briton, whose territory was within the forest of Celyddon; and he was the patron of Merddyn Wyllt, better known to the English readers by the name of Merlin .- The other personage, Urien Rheged, has been celebrated by many bards; and more particularly by Taliesin, who dedicates several of his odes to him. His original patrimony was in Cumberland, which he yielded to the growing power of the Saxons, and sought refuge with the chieftain of Morganwg, in South Wales, where he had lands given him, on which he bestowed the name of Rheged, being that of his lost possession. Towards the close of his life he became an inmate of Catwg's college at Llancarvan, the general resort of the expatriated chieftains of Cumbria during the fifth and sixth centuries. Urien fell by the hand of Llovan Llawdino, who is, therefore, styled in the Triads one of the three atrocious assassins \*. According to Llywarch Hen, who wrote an elegy on the death of

<sup>\*</sup> See Cambro-Briton, No. 13, p. 9.

Urien, it was by decapitation that Llovan committed this foul deed \*.]

ell Cibddar; and Cynhaval, the son of Argad; and Avaon, the son of Taliesin, Chief of Bards: these three were bards; and there was nothing that they dreaded in battle and conflict, but they rushed forward, not regarding death.

[Triad XIII of the first series simply records the names, and that they were three bards, and designates Elmur as the son of Cadair, or Cadegr, instead of Cibddar. Triad XXVII of the second series has the names thus—"Adaon vab Taliesin, and Cynhaval vab Argad, and Elinwy vab Cardegyr." Adaon and Cardegyr are evident mistakes for Avaon and Cadegyr. They were distinguished among the warriors of the sixth century. Avaon is commemorated in another Triad as one of the three warriors, that continued slaughtering on their graves. And that he was, like his father, gifted with the awen, may be inferred from the following memorial of him:—"Hast thou heard what Avaon sang, the son of Taliesin of honest muse: the cheek cannot conceal the affliction of the heart?"]

EXXV. The three Arrogant Ones of the Isle of Britain: Sawyl Benuchel [the Lofty-headed;] Pasgen, the son of Urien; and Rhun, the son of Einiawn: and the most arrogant above every thing arrogant was their arrogance, by which means they brought anarchy into the Isle of Britain; and those, who were influenced by that anarchy, became connected with the Saxons, and they ultimately became Saxons.

[Triad XVIII of the first series merely records the names. Triad XXXIV of the second series is thus—"The three Arrogant Ones of the Isle of Britain: Gwibai, the Arrogant; Sawyl the Lofty-headed; and Rhuvawn Bevyr, the Arrogant." The name of Sawyl only, in this series, agrees with those of the Triad in the text. Gwibai is not known, otherwise than as being mentioned here. Rhuvawn occurs in other Triads, and often in the poets, and is supposed to have been contemporary with Sawyl and Pasgen, about the middle of the sixth century. A farther notice of him may be seen in the first volume of this work, p. 205. Of Sawyl, Pasgen, and Rhun nothing more is known than what is stated in this Triad.]

<sup>\*</sup> It would seem, that there was a hue and cry after the murderer, from the following lines of the venerable bard.

<sup>&</sup>quot;There is a commotion through all the country, In search of Llovan with the destroying hand."

### TRIADS OF WISDOM\*.

- 131. The three foundations of art: reason, motive, and necessity; and from these three arises every arrangement of sciences and arts; and there is nothing which can go contrary to them.
- 132. The three bogs of ignorance, and whosoever shall stick therein will not know much of what he ought: pride, lust, and improvidence.
- 133. The three bridges over those three bogs: benevolence, generosity, and diligence †.
- 134. Three things that blast genius and knowlege: levity, timidity, and petulance.
- 135. The three incongruities of wisdom: pride with happiness; debauchery with health; and levity with discreet mirth.
- 136. Three things that it were impossible they should be constantly with any one person soever: strength, happiness, and discretion.
- 137. Three things that every person ought to talk about differently: much about what he loves, and what he obtains as a favour; little about such as do not love him, and what he meets with of disfavour; and nothing as to what he may himself do of favour to a friend, or of disfavour to a foe, or to such as may not love him.
- 138. There are three divine actions: succour to the feeble and poor; favour to a foe; and courageously suffering in the cause of every right.
- 139. Three things that ought to be nicely observed in every man: the talk concerning him; his appearance; md his own talk as to other persons and things.
- 140. The three efficiencies of every thing from the commencement: necessity, choice, and chance; and from one or other of them doth come and is done every thing.

## THE WISDOM OF CATWG.

## A MAN'S CHOICE THINGS ‡

This was addressed by Catwg the Wise to his father Gwynlliw Vilwr, the son of Glywis, the son of Tegid, the son of Cadell Deyrnllwg.—

- Arch. of Wales, voll. iii. p. 213.
- † Another copy has gentleness, generosity, and diligent exertion.
- 1 Arch. of Wales, vol. iii. p. 50.